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## THE SEVEN CHURCHES.

*By the Author of "Constantinople in 1828."*

*(Concluded from our last.)*

PHILADELPHIA,\* according to the Antonine itinerary, is distant twenty-eight miles from Sardes, E. by S. It stands in the plain of the Hermus, about midway between that river and the termination of Mount Tmolus. Besides the stately Hermus, which divides the plain, numerous brooks and rills give beauty, and verdure, and fertility to the neighbourhood, which is, however, but little cultivated.

When Dr. Ohandler crossed it, eighty years ago, he found it possessed by the wandering Turcomans, whose booths and cattle were innumerable. The city the same able traveller describes as mean, but considerable in extent, spreading up the slope of three or four hills. "Of the wall which encompassed it, many remnants are standing, but with large gaps: it is thick and lofty, and has round towers. On the top, at regular distances, were a great number of nests, each as big as a bushel, with the storks, their owners, by them, single or in pairs." This garrison has not been changed, for Mr. Arundell remarks, in 1826, "The storks still retain possession of the walls of the city, as well as the roofs of many of the houses." The same gentleman describes the streets as filthy, and the houses mean in the extreme; but he was deeply penetrated with the beauty of the country, as seen from the hills. "The view from these elevated situations is magnificent in the extreme; gardens and vineyards lie at the back and sides of the town; and before it, one of the most extensive and richest plains in Asia. The Turkish name for Philadelphia, Allah Sher, 'the city of God,' reminded me of the Psalmist: 'beautiful for situation is Mount Zion, &c.' There is an affecting resemblance in the present condition of both these once highly favoured 'cities of God; the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through the town, and, though objects of much curiosity, were treated with civility, confirming Ohandler's observation, that the Philadelphians are a civil people. It was extremely pleasing to see a number of turtle doves on the roofs of the houses; they were well associated with the name of Philadelphia."

Dr. Ohandler and his companions were received at the Greek episcopal palace—"a title given to a very indifferent house, or rather cottage, of clay." The proto-papas, or chief priest, who did the honours in the absence of the bishop, was ignorant of the Greek tongue; and the Christians conversed together by means of an interpreter, in the Turkish language. The rest of the clergy, and the laity in general, were supposed to know as little Greek as the proto-papas; but the liturgy and the offices of the church continued to be read in old Greek, which is sufficiently unintelligible, even to those who speak the Romic or modern Greek.

This disuse of their own language, and the adoption of that of their masters, is not now found to prevail, except among the Greeks far removed from the coast and

\* See Rev. chap. iii. 7, &c.

communication with their brethren, and shut up in the interior of Asia Minor, in some parts of which, I have been told, their church service is in Turkish, written in Greek characters. The bishop who entertained Mr. Arundell was kind, hospitable, communicative and intelligent, and conversed long and freely with Mr. A.'s fellow traveller, in Romanic; yet the protestant "could not help shedding tears, at contrasting this unmeaning mumery, (the long Greek service on Palm Sunday which he attended) with the pure worship of primitive times, that probably had been offered on the very site of the present church."

A single pillar, of greater antiquity, and which had evidently appertained to another structure than the present church, forcibly recalls the reward of victory, promised to the faithful member of the church of Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God."

Of five and twenty churches, only five remained, and were used as places of Christian worship. Mr. Arundell had heard of some ancient manuscripts of the Gospels, existing at Philadelphia; but when he enquired for them there, and search was made, a priest told him that he did recollect "to have formerly seen some very old pieces of parchment, but that he had learned to-day the children had torn them all up." The enquiry, however, elicited the information, that there exists in the neighbourhood of Cesarea a MS. of the Gospel, all in capital letters, a beautiful work, and held in such "high veneration, that the Turks always send for it when they put a Greek upon his oath."

The whole of these regions has been subject to earthquakes, and ancient history records the almost total destruction of Magnesia, Sardes, and other cities, and their reconstruction under Tiberius; yet Philadelphia, though she still survives, has suffered more severely and more frequently than any of them, except Laodicea.

The testimony of Gibbon to the truth of a prophecy, "I will keep thee in the hour of need," might hardly be expected, yet we have it in these eloquent words. "At a distance from the sea, forgotten by the Emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans in 1390.—Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

Part of the "Catace-caumene" plain, and the ridges of Mount Messogis, intervene between Philadelphia, and her sister LAODICEA, pleasantly situated in the valley of the Mæander, on six or seven hills. The Turks call it Eski-hissar, or the old castle, and Dr. Smith thus describes it. "To the north and north-east of Laodicea, runs the river Lycus, at about a mile and a half distance, but more nearly watered by two little rivers, Ascopus and Caper; whereof the one is to the west, the other to the south-east; both which pass into the Lycus, and that into the Mæander. It is now utterly desolated, and without any inhabitants, except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly, three theatres and a circus adding much to the stateliness of it, and arguing its greatness."

More recent travellers have confirmed this picture of desolation, and it is melancholy to trace their steps as, conducted by a camel-driver or the goat-herd, they pass from ruin to ruin, and find in excavations made by the Turks of the neighbourhood, for the sake of the stones that have been buried beneath the earth's surface by successive earthquakes, the finest sculptured fragments, the most beautiful remains of the ancient city. But it is to Dr. Chandler's tour we must refer for a description of the peculiar volcanic nature of the country, in which are to be found the direct causes of the effects that meet our eye.

"The hill of Laodicea," says that correct traveller, "consists of dry, impalpable soil, porous, with many cavities resembling the bore of a pipe, as may be seen on the sides which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebbles, or of gravel consolidated, and as light as pumice stone. We had occasion to dig, and found the earth as hard as any cement. It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water.

Hence it abounded in hot springs, which, after passing underground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain, or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour, compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottoes, which had subterranean communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were regarded as apertures of hell—as passages for deadly fumes rising up from the realms of Pluto. One or more of the mountains, perhaps, has burned.—It may be suspected that the surface of the country has, in some places, been formed from its own bowels; and in particular, it seems probable, that the hill of Laodicea was originally in eruption.” On this head, Mr. Arundell says, “To a country such as this, how awfully appropriate is the message of the Apocalypse! ‘I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’”

The utter solitude of Laodicea is relieved by a Turkish village in the neighbourhood. The view, from the ridge of a hill behind the flat-roofed houses and trees of the village, must be very impressive, as, beside the scattered ruins of Laodicea, the eye embraces those of Hierapolis, another splendid city, fallen from its high estate, situated in a recess of Mount Messogis, and “appearing like a large semi-circular excavation of white marble.” The river and the plain of the Lycus, are between the two cities; and turning to the left, there are other ancient remains—ruins! still ruins! and every where ruins! Higher up the hill is a long line of arches, in large masses, much decayed, once an aqueduct; before which were Turcoman black tents, and thousands of goats and sheep of the same colour.”

I now conclude the tour of the Seven Churches with *EPHESUS*, which, though last in my mention, was, perhaps, in reality, the first, the grandest of the seven. From the days of our childhood, the name of the city of Diana and her marvellous temple has rung in our ears, and filled our imaginations with images of surpassing vastness and splendour. If the primitive Christian world acknowledge only seven churches, the ancient world owned only seven wonders, and the temple of the Ephesian Diana was one of the seven. I can still recall the immeasurable proportions and the gorgeousness I attributed to that edifice when I read of it, in a child's book containing descriptions of the prodigies of human art. St. Paul's, or the Abbey of Westminster, or that of York, was a mere nut-shell in my comparison: and though I may have since learned to estimate it more correctly, though I have since seen the “dome, the vast, the wondrous dome” of St. Peter's, “compared to which, Diana's temple was a cell” and though, in common with all men, the vastness of my young conceptions has been diminished and pared down by time and experience, still the mere mention of Ephesus suggests notions of essential grandeur—of sublimity. Mr. Arundell, cautious and correct, seldom gives way to the inspirations of enthusiasm; but this is his language when he crosses the sluggish stream of the Cayster, and reaches the forlorn city.

“What would have been the astonishment and grief of the beloved apostle and Timothy if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church; nor city: when the great city would become ‘heaps, a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby!’ Once it had been an idolatrous temple celebrated for its magnificence as one of the wonders of the world: and the mountains of Corissus and Prion re-echoed the shouts of ten thousand, ‘Great is Diana of the Ephesians!’ Once it had Christian temples almost rivalling the Pagan splendour, wherein the image that fell from Jupiter lay prostrate before the cross; and as many tongues, moved by the Holy Ghost, made public avowal that ‘Great is the Lord Jesus!’ Once it had a bishop, the angel of the church, Timothy, the disciple of St. John; and tradition reports that it was honoured with the last days of both these great men and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the



dome of the church, and the crescent glitters in its stead, while within, the Kéblé is substituted for the altar. A few years more, and all may be silence in the mosque and the church. A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death. 'Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen.' Even the sea has retired from the scene of desolation, and a pestilential morass covered with mud and rushes has succeeded to the waters which brought up the ships laden with merchandise from every country."

All the industry and ingenuity of Tournefort, who visited Ephesus at the beginning of the last century, and of Dr. Chandler, who was there about sixty years after him, were unavailingly employed to trace the site of that ancient temple, or to discover the remains of the Christian churches—except the walls of one of the latter, or the church of St. John, that were preserved, as Tournefort thought, in a Turkish mosque which then existed; yet those travellers found considerably more than now meets the eye; for the progress of destruction, gradual for centuries in these regions, seems of late years to have moved with increased rapidity.

Of the population, Chandler thus speaks: "The Ephesians are now a few Greek peasants living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some, beneath the vaults of the Stadium, once the crowded scene of their diversions; and some, by the abrupt precipice in the sepulchres which received their ashes. We employed a couple of them to pile stones, to serve instead of a ladder, at the arch of the Stadium, and to clear a pedestal of the Portico, by the Theatre, from rubbish. We had occasion for another to dig at the Corinthian temple; and sending to the Stadium, the whole tribe, ten or twelve, followed; one playing all the time on a rude lyre, and at times striking the sounding-board with the fingers of his left hand in concert with the strings. One of them had on a pair of sandals of goat s'kin, laced with thongs, and not uncommon. After gratifying their curiosity they returned back as they came with their musician in front. Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the Emperor Justinian filled Constantinople with its statues, and raised his church of St. Sophia on its columns. Since then it has been almost quite exhausted. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from its marble quarries seemed to insult its silence. We heard the partridge-call in the area of the Theatre and of the Stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

Little can be added to the solemnity and impressiveness of this passage; *nothing* more is required to establish the fulfilment of the prophecy; for the candlestick is indeed removed out of its place, and night hangs over Ephesus. But we may add shades, deeper and deeper still: for the travellers of our day, Dallaway, Lindsay, Arundell, &c., have found that the slight and melancholy record of a Christian people has entirely disappeared—the sound of the rude lyre is hushed—the cry of the beasts of prey and the fowls of the air is increased, and the mal-aria to such a degree, that Ephesus is hardly to be approached with safety during six months of the year.

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#### MIND YOUR OWN BUSINESS—MORMON CREED.

We trust that as the various articles which we send forth to the Saints from time to time through the pages of the STAR, will, inasmuch as they are attended to, prove a blessing unto many. As far as we are individually concerned, we can truly



say that our motives are to comply with the dictates of the Spirit of the Lord, and to write such things as shall be for the benefit of the Saints generally, by establishing them in the faith of the gospel, and building them up with that intelligence and wisdom which shall enable them to attain to that elevation of character which should ever mark and signalize the children of God.

We are fully aware, but much more by experience than theory, that when an individual enters into the kingdom of God, he takes a step which is in most cases not comprehended nor fully understood by himself. He is introduced into the family of God by the law of adoption, he receives of the Spirit of God, which is the spirit of truth, and by whose potent energy all iniquity and all evil must be overthrown; he therefore becomes arrayed against every power of the Evil One, and will no longer be enabled to move along at his ease, but will be subject to continual annoyance from the attacks of the great adversary, and the many spirits that are gone abroad into the world, and it will only be after considerable experience that he will attain that knowledge which will be necessary to enable him to overcome the attacks of the adversary in their multifarious forms.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell."

For instance, an individual naturally gifted with a more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps, after revelling, as it were, for a season in the light of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself upon the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus is he decoyed into the occupation of the great master of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty, but when any one presumes (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities and powers that are not legitimately his. Again, persons are sometimes troubled by the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the authorities of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those having the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble would it be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colours, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.

But it may be said, are not our councils instituted for the purpose of regulating the affairs of the church, by settling whatever difficulties may arise? True, it is the prerogative of councils legitimately organized so to do, and it is their duty also to build up and instruct each other, and being assembled together, every man in his place, exercising unitedly a great power of faith, it is a time when the Lord will communicate of the influence of his Spirit, that his servants may be imbued with wisdom to enable them to carry on effectively the work of the Lord. We long to see the councils of the church thus occupied, and instead of their time being engaged in the discussion and judgment of various charges, to find them become each a great and special school of instruction, and the hour of meeting be hailed with joy by every member.

But we have headed this article with "mind your own business," and it is with

a full consciousness that in carrying out the motto we shall individually have enough to do; but if we suffer ourselves to be continually engaged in watching others, we are convinced that our own will be but poorly attended to.

What a condition of mind must a person be in, who, whenever you come in contact with him, has some statement or other to make that is disagreeable, and whether the thing be true or false, is always full and running over with a detail of the failings of his brethren and sisters. O, what a blind, pitiable condition is such an individual in, instead of exercising that charity in relation to others that thinketh no evil, his every faculty is called into action to detect and point out their faults and failings. Such a person is a moral pest in our society, and we would avoid him as we would the vehicle that carries away the literal filth from around our dwellings.

Yet mark the subtlety of Satan in thus leading men into a false position. Such a course, in the first place, probably arose from the purest of motives, and perhaps the individual was instrumental in rectifying some error; he feels a satisfaction in having done so, his self-esteem is gratified, and ere he is aware, he is seeking for another opportunity of doing the same, until he becomes thoroughly imbued with the spirit referred to, and has literally changed the ground on which he stood at the commencement, and has become linked with the great adversary as the accuser of the brethren. But what an amount of self-esteem such a course of conduct necessarily implies the person to be possessed of, thus to continually set himself up as being capable of sitting in judgment upon others, and of rectifying by his own ability the affairs of the kingdom of God.

But again, there is another form in which the tempter approaches and seeks to overcome; it is in that of friendship. Often have we experienced something like the following. A brother or a sister comes to us and informs us that so-and-so has been vilely slandering us, that his statements are in the mouths of many, and that they think that we ought to go forth and bring the offenders to justice, establish our innocence, and set the matter at rest. Kind friend, your motives may be very pure in giving us such counsel, but were we to act upon it we should very soon cease to serve the Lord, for our time would be fully occupied in settling difficulties and defending our character from the aspersions of evil, which we are fully convinced the devil would take care should be sufficiently abundant. No, we prefer to pass over such things with a silent contempt, as almost unworthy of observation, being fully convinced that both slanders and slanderers will come to nought. For our own part, we never expect to pass along without being evil spoken of, it is a part of the cross which we have to bear, and we are willing to bear it, and conscious of innocence and of being actuated by pure motives in the service of the Lord, we will go a-head in our journey of life, seeking for the Spirit of the Lord to direct our steps, and lead us onward to the goal of triumph. But to listen to and regard every idle rumour which Satan can suggest through the sympathy of friends, or the accusations of enemies would be like a man on a journey stopping to quarrel with every dog he may meet in his path, which labour would continually increase upon his hands, as the uproar and rumour of one conflict would prepare a multitude of others for the fray, and he would find that in addition to the annoyance, he was making but very little progress in his journey.

But now let us suppose that every one minds their own business, and what a delightful condition of society must be formed; we need not fear that iniquity will be hidden, the church is organized with powers for its detection and suppression. God has sufficiently provided for the well-being of his church in this respect, knowing that individually we shall have enough to do to take heed unto ourselves that we slip not. How delightful would the society of all bearing the name of Saints be, if their minds were filled with the contemplation of the virtues and excellencies of each other, instead of the defects; and what a pleasing sympathy would be called into exercise in the mutual study of the glorious principles of eternal truth, and in bright anticipations of the triumph of the principles of the gospel of peace; it would indeed give us a foretaste of that society from whose midst sin with its curse shall be removed.

We would then faithfully exhort all bearing the name of Saints to contemplate seriously this subject, and seek for happiness and enjoyment from the great privi-

leges which we possess in connexion with the kingdom of God, and overcome the Evil One by resisting his devices, when he will flee from us, and leave our minds to be filled with the spirit of truth which will most assuredly at all times direct us to

"MIND OUR OWN BUSINESS."

Is our wish that prosperity smile on our path,  
And good fortune attend, be it more or yet less;  
Why the secret is this—and which every one hath,  
Be it ever our care to "*mind our own business.*"

In the great work of God in the last of the days,  
Which the Lord yet bestows for the righteous to bless;  
Be sure we give heed in our works and our ways,  
To ever take care that we "*mind our own business.*"

And, O then! when the morning of triumph shall come,  
And the Saints are redeemed from this world of distress;  
We shall then still rejoice in our glorious home,  
That we never forgot to "*mind our own business.*"

EDITOR.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when they had escaped the pursuit of their oppressors and passed through the Red Sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favour of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgressions, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people the walls of Jericho were levelled and a way prepared for their entrance.



When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon, however, this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men, while those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all presidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye Saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the Saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land, which they might have accomplished in forty days, as did the spies that went before them? or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every Saint of God, to behold the determined spirit of perseverance and union of the thousands of Saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and Temple of the Lord, whose tower points towards heaven, in honour of the united efforts of the Saints, reared in troublesome times, almost as Jerusalem once was, with the trowel in the one hand of the labourer and the sword in the other. While the Saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the Saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODRUFF.

## A DREAM.

I stood in the midst of a vast field, surrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were filled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint ~~some~~ other shepherds, and send three east, three west, three north, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and laboured with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go to, now, call the twelve principal shepherds, and let them call upon all the other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and find pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And the chief shepherd, the twelve principal shepherds, with others went forth and laboured with all their might to prepare the choice piece of land for a pasture for the sheep, and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been fair to look on began to have great horns rise up, their teeth became like those of the lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two chief shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds, "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and laboured with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and I found shepherds, with all the flocks. Then I called upon the shepherds

to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearkening to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wilderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon. So I went away. The shepherd laboured diligently to increase his flock, seek out all the lambs, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep of the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and the principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together; and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*" At this moment I heard the Lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names; it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of the Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded, and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of waters through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness: the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favour on a Shepherd of the East.



## Latter-day Saints' Millennial Star.

NOVEMBER 15, 1845.

As it must be self-evident to every one, on reflection, that union must be one of the attributes of beings that are perfect; when they have equally attained to all knowledge, all power, and all wisdom, there is left no room for dissention to creep in; so will it be manifest, that in approximating towards the high standard of excellency, which obtains in a celestial state of existence, that union of principle, of feeling, and of action must characterize all who are aiming to attain to the high calling of God in Christ Jesus.

Indeed it will be clearly seen that a dissentient spirit is entirely unfitted for the society of the redeemed of God, and equally so, as a promoter of the great work of God in the last days.

In the renewal of the covenant of God with man, every power of evil has been roused into existence to stay the work; Satan, who well comprehends the object in view, has called into action every agency at his command, if possible by any means, to overthrow the kingdom of God.

Could we but trace out the sentiments and conduct of individuals who have arrayed themselves in opposition to this work, it would be a marvel in the history of mankind, and an anomaly in the study of human nature. We should find persons exerting an energy in opposition to the work of God, particularly in its origin, without any apparent motive to call it forth, that was truly marvellous, and that would set at defiance our philosophy to account for, yet such has been, and such is the fact. Individuals are roused into active opposition against the work of the Lord without knowing what they do; and blinded by the Evil One, have thought that the destruction and annihilation of the Saints from the face of the earth would be as an acceptable sacrifice unto God.

Taking, then, this view of the subject, in relation to the hostility which is to be met with on every hand, we must feel convinced that nothing less than the principle of union can enable individuals to obtain a celestial glory, or the church combined to carry out the great purposes of God.

Let the Saints reflect upon these things; let them examine of what manner of spirit they are of, for if the desire of being at one with all who are labouring in the cause of truth be not found to actuate them, it will be well for them to look unto their steps, and take heed that they fall not out by the way.

We have given in the present number an article on this subject from the pen of our beloved President, and we earnestly exhort the Saints to give heed unto the great principle which it inculcates.

It is known to all that the blessing of God, and the influence of his spirit is absolutely necessary for our success, either as servants of the Lord separately, or combined as the church of God; and yet we can have neither if we are not united in our feelings, our desires, and actions; therefore let all consider this most important subject, and whenever there are hindrances to the existence of this principle, let them be immediately put away, not by raking up afresh every difficulty, but by nobly burying them in oblivion, and that man, or that body of men who do this, shall be blest of God; the light of truth shall beam upon them, and dispel every cloud of darkness which the principle of disunion may have thrown around them, and they shall rejoice and be glad in the possession of that intelligence and wisdom, and consequent peace to be found only in connexion with the service of the Lord, and in the realization of the blessings which he has promised.

## EXTRACTS FROM LETTERS.

Elder Halliday writes from Trowbridge, under date of October 25. After labouring in that region of country about twelve months, during which time he has passed through deep affliction and suffering, he has succeeded in organizing a branch of the church with ninety-two members. Brother Halliday is a member of one of the Quorums of Seventies, and since his arrival from America, few have manifested more patient perseverance in the vineyard than he has done. Trowbridge is his native town.

Elder Charles Miller writes from Bradford under date of November 5th, and says,—In this conference the work of the Lord is rolling on, especially in Bradford. Nearly every week since our last conference, some have been baptized; last Sunday seven were confirmed and two baptized at Idle, and two more are waiting for me to come to Staningley. The church is doing very well at Leeds at the present time. There is much labour in that region, and if labourers could be sent to assist us there, it would be acceptable. I have much desire for the temple to be finished, for the elders to get their endowment.

Elder Hiram Clark writes from Bollington, under date of November 5th, as follows:—I have been travelling among a people who have been taught, both old and young, to pray for the kingdom of God to come, and his will to be done on earth as it is done in heaven; but as soon as one comes along and tells them that the kingdom of God has come, with apostles and prophets, with the ancient gospel and all its attendant blessings, they turn round and fight against what they have been praying for all their lives, which causes me to ask, can it be possible that men have been praying without reason or understanding? Yet so it is, for as soon as the kingdom of God is preached with all its attendant blessings, the people cry, "delusion," "false prophets," "impostors," &c., but amidst all these things truth is onward, and the signs, gifts, and graces follow the believers, and the power of God is manifest in healing the sick, the lame are made whole, and the blind see. I will relate the case of a sister that was both lame and blind, her arms were drawn up to a right angle, and in that position so stiff that she could not raise them to her head, and the cords on the inside of each arm shortened so as to form a web. She was so blind she could not see to do anything, and she told me she had been so upwards of seven years. At her request I administered to her in the name of the Lord by anointing with oil and laying on of hands, and prayer in the name of Jesus Christ, and now she is as well and sound in both eyes and arms as any other person living. She is at work in a factory, and can tell the time of day from a clock at a chapel nearly a quarter of a mile distant. I preached in this place last evening. After meeting I baptized two, and I expect to baptize two more this evening.

Elder Cook writes from Manchester, under date of October 30th, as follows:—Dear Brother Woodruff,—In compliance with your request I take this opportunity of informing you of the present condition of the Saints in Stockport, where my Sabbath days have been spent for the last six months. It gives me much pleasure to inform you that the Saints in Stockport are doing well, and the cause of truth is onward. A spirit of inquiry is brooding on the minds of the people. Our room on Sunday evenings is generally attended with a goodly number of strangers, who seem to listen with much interest, and the present aspect promises an increase of the Redeemer's kingdom. We had a visit a short time ago from a man who endeavoured to palm himself on the Saints as an elder of the Church, but not having a recommendation from the Presidency at Liverpool, he was not received. He then acknowledged himself a follower of Sidney Rigdon, and sent by him to England. The Saints refused to receive him, and at the meeting in the afternoon their strong testimony to the truth made him tremble. His stay was short among us in consequence of the cool reception he met with. We have baptized forty since last April conference, and there is every appearance of our numbers still increasing. I would here mention a circumstance which tells me that truth is mighty, and with honest people will remain. When I was preaching the gospel in a small village about six miles from Manchester, some three years and-a-half ago, I met with considerable opposition from an aged man. After being a zealous persecutor from that time, I rejoice to say he has come forward, and after asking my forgiveness, was baptized and confirmed a member of the Stockport branch of the church of Christ, and now I can say of him in whom sin did once abound, grace doth much more abound.

Yours in the church of Christ,

RICHARD COOK.

We would remark that this is one of the many occasions on which individuals have endeavoured to impose on the credulity of the Saints, under the pretence of being elders in the Church, when they have failed of success under their own colours. We approve of the course pursued by elder Cook and the Saints in Stockport, and trust the example will be followed by the officers and members of other branches. Any elders sent by our authority will bear with them recommendations from us, and without this, the Saints are not called upon to receive any one.

W. WOODRUFF.

## MORMON PHILOSOPHY.

BY ORSON PRATT.

## SPACE, DURATION, AND MATTER.

## MATTER.

Secondly. If intelligence be a result of the combination or contact of atoms, then these atoms, though unintelligent must have capacities to receive intelligence; for without intelligent capacities, combination or contact could not be perceived or known; and it would be impossible to acquire these capacities by experience, therefore they must have been as eternal as the atoms to which they belong.

It may be argued that atoms may be unconscious of these latent capacities until appropriate circumstances develop them.

That they may possess the property or capacity of feeling, and yet be entirely unconscious of feeling until they come in contact with other atoms: that by experience they perceive, not only the existence of themselves but the existence of something external to themselves: that an atom may possess various capacities, such as seeing, hearing, tasting, smelling, and feeling, and that if this atom never comes in contact with other atoms, these capacities will remain unexercised. That such an atom would be as ignorant of light, sound, taste, smell, and even of the existence of all things external to itself, as though it had none of these capacities; that to perceive light, it must come in contact with some material atom by which itself shall be affected; not by any vibrations, movements, or derangements of its own parts, for this would be impossible in a perfectly solid imporous atom, but that it must be affected as a whole, by some change or state of position, in its relation to space; that the only changes it can possibly receive from the contact of atoms are,

First. A change from a state of rest to that of motion.

Secondly. A change from a state of motion to that of rest.

Thirdly. A change of velocity. And

Fourthly. A change of direction.

That seeing, hearing, tasting, and smelling are only different modes of feeling; that these different modes of feeling depend upon the different modes and intensities of the contact of material atoms with each other, and that one kind of impulse would give an atom the consciousness of light; another, the consciousness of sound; a third, that of taste; a fourth, that of smell, &c.

But let us trace this subject a little further, and inquire into the nature of these intelligent capacities. What are these capacities? Are they not a species of intelligence, self-existent and eternal? If not, how can we account for the combination or contact of atoms? Is this combination fortuitous, resulting from the eternal motions of unconscious and passive matter? Is there not a force exerted in the acceleration of the velocities of these atoms as they approach each other? Is there not a force, of no small degree, which holds these atoms in combination? Are not these forces altogether different from that which would result from an uniform motion and an accidental contact? What, then, is the cause of atoms approaching atoms, and adhering together with such a variety of intensities, according to such uniform and general laws? The only sound answer that can be given to these intricate inquiries is, that these atoms must be intelligent—having self-moving powers—limited to certain spheres and modes of action, according to the nature and degree of their intelligence; and that this intelligence is not the *EFFECT* but the *CAUSE* of combination, not derived from *EXPERIENCE*, but self-existent and eternal.

Attraction is said to be a property of matter.

It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for an atom cannot act where it is not.

Those who believe in attraction, have also assumed *inertia* to be a property of matter: that is, they assert that matter is entirely passive, and incapable of changing its state. Now, if an atom has no power to move itself, how can it move anything external to itself? It is the very height of absurdity to suppose that a helpless passive atom can move every thing in the universe but itself. Yet this is the hypothesis assumed by the learned, and believed by millions in our day.



But, if attraction is impossible, what other cause is adequate to produce the effects which we know are constantly taking place, and which are commonly ascribed to attraction?

It is evident that intelligent self-moving atoms confined in their movements within the necessary limits, can produce all these effects. These self-moving atoms are regulated by the following law, namely,—Every atom MOVES ITSELF towards every other atom with a force varying inversely as the square of the distance.

Now let us contrast the Newtonian System of attracting matter with the Author's system of intelligent self-moving matter, and see which is the most consistent and simple.

*Newtonian System.*—Matter is entirely passive, and incapable of moving itself.

*Author's System.*—Matter is active, and capable of moving itself.

*Newtonian System.*—An atom cannot move itself, but it can move a universe of worlds towards itself.

*Author's System.*—An atom can move itself, but it cannot move anything towards itself.

*Newtonian System.*—An atom cannot act where it is, but it can act in every place where it is not.

*Author's System.*—An atom can act where it is, but it cannot act in any place where it is not.

*Newtonian System.*—An atom moves every other atom towards itself, with a force varying inversely as the square of the distance.

*Author's System.*—An atom MOVES ITSELF towards every other atom, with a force varying inversely as the square of the distance.

It will be perceived that these two theories are directly opposite to each other, and yet, all the effects said to be produced by Sir Isaac Newton's theory can be produced by the Author's theory, upon principles infinitely more simple. All the grand central forces of the Universe, by which worlds and systems of worlds, are so firmly bound together, and by which their stability is so wisely maintained—can be resolved into the self-moving forces of atoms.

All of the Cohesive, Chemical, Magnetic, and Electrical forces can also be resolved into atomic self-moving forces.

#### QUESTIONS ON THE PRESENT STATE OF MAN.

O man! the offspring of Deity! the grand masterpiece of creation! how camest thou hither? and for what purpose has thou entered this world? Why didst thou leave the world of spirits? Wast thou not contented to enjoy the society of thy great Father, and receive instructions from so wise and good a being? Wast thou not perfectly happy in the society of millions of thy own brother and sister spirits? Was not the world or planet from which thou hast emigrated perfect in its organization, and adapted to the full development of thy capacities?

Or was the world which thou hast left, overstocked with inhabitants? were its superficial contents too limited to yield sufficient sustenance for the innumerable millions of thy father's family? or did a restless spirit of adventure and ambition seize thy bosom, and urge thee on to explore new worlds and scenes?

Did necessity compel thee to enter this world and take up thy abode here? or didst thou emigrate of thy own free will and choice? Why hast thou clothed thyself with a tabernacle, and entered into so close a connexion with the grosser substances of nature? Was not thy spirit perfect in its organization? Was it not capable of a full development of its mighty capacities, without incorporating itself with flesh and bones? Or was it limited in its knowledge to the laws, properties, and operations of spiritual matter only?

Couldst thou without a tabernacle, perceive the laws and properties of the grosser forms of matter of which the material universe chiefly consists? Couldst thou then distinguish the properties of light and heat? Couldst thou then acquaint thyself with the laws and properties of sound caused by the vibrations of elastic matter? Couldst thou then perceive the great variety of odours and flavours of different fruits and vegetables, such as those which abound so luxuriantly on this globe? Couldst thou then discern the roughness, smoothness, hardness and various other properties of different kinds of matter? Or was thy knowledge chiefly limited to the more refined substances of nature, and to the laws by which they were governed? Was thy spirit limited in its scientific pursuits to spiritual matter? Was this the first lesson thou hadst to learn?

Hast thou now entered another department of the great UNIVERSITY of NATURE, to study her magnificent laws and her wonderful operations? Hast thou indeed been counted worthy to ascend in the scale of thy being, to gaze upon new scenes and wonders in another world of life and joy?

What are the first lessons thou hast to learn in thy present state of existence? Art thou not conscious, first of all, of thy own existence here? and secondly, art thou not taught of the existence and properties of other bodies external to thyself? How wast thou convinced that bodies external to thyself do exist? was it by experience? If so, tell us O man, the means of thy experience. Canst thou know by experience of the existence of things with which thy spirit has not been in contact? Canst thou indeed know of the existence of things which thou hast not felt? Canst thou feel that which is at a distance? Is not feeling the only means of experience? Can the impression of feeling be produced without motion? Can motion be imparted without contact? Is not thy spirit prevented from coming in actual contact with the most of external objects by the interposition of the tabernacle or body? Are there not millions of external objects of whose existence thou hast no doubt, and yet thou hast not felt them, neither thy spirit nor thy body, has been in contact with them.

How knowest thou that the sun, the planets and the stars do exist? thou hast not felt them. Millions of miles intervene between thee and them, and yet art thou not certain of their existence? Wilt thou then say it is by the sense of seeing that this knowledge is imparted to thee? What is seeing? Is it not a particular method of feeling? Canst thou feel those distant bodies? Is not light sent forth from them as a messenger to indicate their existence? How does light impart this information to thee? perhaps it will be said by acting upon the optic nerve of the eye. But is the optic nerve of the eye a spiritual substance? If not, can it perceive, think, feel, or understand? If not, how is the message brought by light, still further communicated? Does the optic nerve act directly upon thy spirit, or are there still further channels of conveyance, intervening between the optic nerve and spirit? Is not all the knowledge which thou hast of the existence of these distant objects, derived from the motions which thy spirit has felt and experienced, imparted by the intervening substances of thy body? and did not these parts of thy body receive their motions from the intervening substance of light, which in its turn received its motion from the luminous body? Couldst thou form to thyself the least idea of luminous bodies, and worlds arranged in such magnificent splendour, independent of these organs of vision? Without these organs couldst thou have the least conception of the gaudy and splendid colours of the different objects surrounding thee? Hence is not the organ of vision one of the grand instruments of thine education—the inlet of a certain species of ideas of which thou wast before entirely ignorant?

Again, hadst thou any ideas of bitterness, sweetness, sourness and other varieties of taste, until thou hadst acquired them by experience? How hast thou acquired a knowledge of these properties? Is it not by feeling—by the peculiar motions imparted to thy spirit, by the organ of taste, or other parts of the body, which in their turn receive their motions from the external substance with which they came in contact? Hence, again, is not the organ of taste another grand instrument of thine education—another medium of communication between thy spirit and the external world—another great inlet of new ideas?

Again, does not the spirit experience and feel the peculiar motions imparted by the organ of smell, which also in its turn derived its motion from external odoriferous particles in motion. Dost thou not, through this channel also, acquire another set or species of new ideas? Again, is it not the peculiar motions experienced and felt by the spirit which have given it the ideas of sound? Hence, are not seeing, hearing, tasting, and smelling only different modes of conveying motion to thy spirit? Cannot all these organs be resolved into the sense of feeling?

Again, how didst thou acquire distinct ideas of roughness, smoothness, hardness, softness, sizes and shapes of external bodies? Was it not by feeling the motions of different parts of the body which came in contact with different substances? Are not all the ideas which thou hast of the existence of external nature, derived by thy spirit's feeling a great variety of motions, impressed upon it by various parts of its fleshly tabernacle? Has not thy spirit then, been embodied in its present habitation, as the only medium through which it could receive the vast variety of ideas which flow so profusely from all surrounding objects?

Hast thou not been sent here then to receive an experimental education,—to become acquainted with the existence, properties, laws, and operations of other varieties of matter; and by these means to be enabled to combine, organise, and control the same for thine own pleasure, benefit, convenience and happiness, and thus become qualified for the society of a more exalted and higher order of beings? Couldst thou exercise power or control over elements of which thou wast entirely ignorant? Couldst thou combine, arrange, and organise material substances of whose existence and properties thou hadst not the least idea? Couldst thou display the mighty energies and capacities of thy mind upon that of which thou hadst no knowledge?

(Continued in our next.)